

DELVING INTO LANGUAGE AND CULTURE INTO RELIGIOUS VALUES THROUGH VIDEO: SOCIOLINGUISTIC ANALYSIS OF THE "MACCERA MANURUNG" TRADITION IN THE VILLAGES OF PASANG, MAIWA, ENREKANG

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Abstract

This research examines the interaction of the Maccera Manurung tradition in Pasang Village, Maiwa Enrekang District with Islamic education using a qualitative approach and case study methodology. The main focus of this research is to understand the meaning, customs and context that local communities give to this tradition, as well as its interaction with Islamic teachings. The research results show that the Maccera Manurung tradition has undergone evolution since the arrival of Islam, where people began to integrate Islamic values into their traditional practices, such as appropriate behavior towards animals, harvest parties as a form of gratitude, and morals. lessons that are in line with Islamic teachings. This research also found that this tradition plays a role in strengthening adherence to Islamic principles, showing how integration between custom and religion can take place in harmony. The implications of this research for understanding Islamic education and cultural syncretization offer new insights into how local traditions and religion can influence and support each other in the context of the Pasang community.

Key Words: Maccera Manurung, Islamic Traditions, Cultural integration, Pasang Village, Qualitative study

INTRODUCTION

The tradition that occurs in the village of Pasang, Maiwa, Enrekang, according to information obtained from a video, is a religious practice known as *Maccera Manurung*. The traditional *Maccera Manurung* ritual is an old tradition that takes place in Pasang Village, Enrekang Regency, and is carried out at the beginning of the upcoming planting season.

Maccera, a term originating from the Bugis language which means dripping blood and refers to the process of purification, is the activity of slaughtering animals that is intended to be carried out to serve as an offering to the universe. On the other hand, *Manurung* means a person who comes from a high place and adapts to the local community by bringing good messages or teachings. Even though the acceptance of Islam has become a crucial aspect in the lives of the Enrekang people, the traditional practices of the *Maccera* community are still widely carried out as a means of appreciating and showing respect for their ancestors.¹

The facts show that in the practice of the *Maccera Manurung* tradition, there are several pre-Islamic religious practices that are assimilated into Islamic education. This is due to the fact that Islam does not simply ignore pre-existing religions, but rather actively adapts to the social and religious conditions of local communities, thereby helping the development of a unique and interesting religious culture.

The use of distinctive language and terminology in the *Maccera Manurung* tradition in Pasang Village, Enrekang Regency, highlights the meaning and symbolism of the ritual. The language used in this tradition serves as a guide not only to communicate but also to explain the beliefs and values deeply embedded in religion, spirituality, and philosophy.

The language used in the *Maccera Manurung* tradition does not only convey the ritual aspects of its practice. But it also expresses understanding and commitment to the land, soul, and virtuous spirits. This helps develop strong communal bonds and recognize the community's unique identity and customs.

In addition, the language and symbols used in this tradition serve to reinforce social values such as friendship, respect, and loyalty to those who have demonstrated them. Through maintaining and practicing the *Maccera Manurung* tradition, the people of Pasang

¹ Reza, Akbar. 3 Mei 2019. *Maccera Manurung Enrekang* [Video]. Diambil dari <https://youtu.be/IcwUM1xcB3c?si=SDkf2RiW6fE9Xzxy>

Village always recognize and celebrate religious heritage which has educational, spiritual and philosophical value for both current and future generations.

In the context of Islamic education, this research aims to understand more deeply the relationship between Muslim holidays in the villages of Pasang, Maiwa and Enrekang with Islamic culture. This is important to study because it not only covers cultural and religious topics but also Islamic teachings, especially in the context of Islamic education which emphasizes *aqidah*, worship and morals. Therefore, this research is very relevant and instructive for further reading.

RESEARCH METHODS

In this research, we use a qualitative approach to comprehensively understand the *Maccera Manurung* tradition in Pasang Village, Maiwa District, Enrekang and its interaction with Islamic education, including the meaning, customs and context provided by the local community.

Using case study methodology, we conducted covert participant observation, with participants engaging in religious rituals and traditions, as well as analysis of related documents and videos to collect comprehensive data. Data analysis was carried out using thematic analysis to identify themes such as the relationship between Islamic rituals and traditions and religion, as well as narrative analysis to understand the stories behind the traditions in question.

Through data triangulation and critical reflection on the research process, we ensure validity and consistency. Informed consent and participant confidentiality were maintained by research ethics. The research results are presented clearly, outlining the definition of ritual, community interpretation, and its relationship to Islam. This section also discusses the implications of these findings for understanding Islamic education and syncretization, as well as offering new insights into the interaction between Islamic customs and religion.

RESEARCH RESULT

This study discusses the *Maccera Manurung* tradition in the context of beliefs, highlighting important changes following the introduction of Islam to general society. Previously, ancient people understood that *Maccera Manurung* was a symbol of purity, honesty and steadfastness. However, after converting to Islam, they immediately realized that only Allah SWT has the qualities mentioned above. The integration of the *Maccera Manurung* tradition with Islamic education has been able to strengthen adherence to Islamic principles, such as upholding morality and teaching human rights through exchanges with less powerful parties. In the *Maccera Manurung* tradition in Pasang Village, Islamic law is enforced by proper behavior towards animals before slaughter, holding a harvest party by eating together as a form of gratitude for all the blessings and mercy that Allah SWT has given..

DISCUSSION

Based on research conducted in Pasang Village, Maiwa District, Enrekang regarding the *Maccera Manurung* tradition, we found several opinions based on the results of the analysis through the video that we watched, namely as follows:

According to the Regent of Enrekang's opinion conveyed in a video, he said:

Tradisi Maccera Manurung dilakukan setahun sekali dan kita akan mengambil manfaat daripada acara ditempat ini yaitu kita akan menarik para wisatawan baik dari mancanegara maupun dalam negara. Kenapa? Karena saya 4 tahun jadi bupati saya lihat tempat ini sangat indah, sangat asri, pohonnya belum dijamu oleh tangan-tangan jahil,²

As for the opinion of the head of Pasang Village, he said that:

² Kompastv. 7 November 2017. *Maccera Manurung, Pesta Adat Ajang Berkumpul Antar Warga* [Video]. Diambil dari <https://youtu.be/4CdYYPcp89Y?si=5qyp7ZZQ1RMzJm9R>

Budaya ini jangan dihubungkan dengan agama. Budaya ini merupakan satu tradisi yang ditinggalkan leluhur kita. Akan tetapi perlu saya menyampaikan bahwa yang perlu kita hargai disini adalah pemilik benda ini (Pedang Pusaka), karena dia berhasil menerobos satu titik tangan kesulitan untuk menjalankan satu misi yaitu menyebarkan syariat sesuai dengan ajaran-ajaran sesuai dengan sunnah-sunnah Rasulullah, sehingga muncul satu keyakinan itu bahwa tiada lain yang ptut kita sembah kecuali sang Khaliq Lailaha Illallah La Haula Wala Quwwata Illa Billah Hil Aliyil Adzim.³

Meanwhile, according to the explanation of one of the traditional figures at the *Maccera Manurung* event, namely:

Saya yakin dan kita juga harus yakin apa yang disampaikan kita tadi dalam bentuk `Sajok` itu adalah pesan-pesan moral. Kalau kita renungkan, kita hayati ternayata implementasinya tidak ada satupun perbuatan yang kita lakukan yang diperintahkan leluhur kita yang bertentangan dengan agama. Yang termuat dalam sajok bahwa itu yang namanya `Orang Pasang kalau sudah membuat komitmen apapun tidak akan pernah bergeser dalam nilai-nilai yang ada dalam tradisi ini`. Makanya luruskan paham kita. Kita tidak menyembah selain Allah kita tidak menyembah makhluk yang disembah adalah Allah. Tapi, kenapa kita harus capek-capek turun naik gunung? Itu perjalanan leluhur yang harus kita ikuti. Karena itulah kita harus tentukan komitmen apa yang dipesankan. Kita kuat akan tradisi, tetapi dengan satu tradisi yang kita yakini bahwa apabila seluruh yang dilakukan dari pesan-pesan leluhur kita lakukan Insyaa Allah kita akan jadi panen, bukan menaman lalu gagal panen. Tetapi kalau kita keluar dari kerangka kita tidak ikuti pesan-pesan leluhur kita, didalam kampung kita tidak menjaga kesucian, tidak menjaga ketentraman dan keamanan, kita menanam bisa jadi kita gagal panen. Tapi kalau semua yang disampaikan dalam bentuk

³ Kompastv. 7 November 2017. *Maccera Manurung, Pesta Adat Ajang Berkumpul Antar Warga* [Video]. Diambil dari <https://youtu.be/4CdYYPcp89Y?si=5qyp7ZZQ1RMzJm9R>

*sajok dengan penuh kenyanikan, apa yang kita harapkan, apa yang kita cita-citakan pasti akan terwujud,*⁴

Apart from that, there is also some information related to the *Maccera Manurung* tradition, namely the *Maccera Manurung* To Pasang tradition by doing Nafak Tilas as a form of remembering To Pasang's ancestors. This Tilas breath is carried out by carrying a tau-tau or scarecrow as a symbol of the ancestors of To Pasang or Mount Pasang. The Pasang people believe that their ancestors were lost on the mountain and kept rice seeds as a message for their children and grandchildren to plant. The *Maccera Manurung* event is not only attended by local residents, many of those who have gone abroad have returned home, and even many residents from outside Enrekang take part in this event which is held once a year. The following is the journey of the *Maccera Manurung* tradition:

After climbing for quite a long time, the group finally arrived at the top of Mount Pasang. The traditional leaders enter the place that has been prepared. Tau-tau, the ancestral symbol of To Pasang tied in bamboo, is placed in the middle of the tree that has been prepared. Traditional stakeholders took their respective places. The implementation of this tradition on Mount Pasang began. The traditional leaders then went to the top of the mountain to carry out the tradition of slaughtering or slaughtering sacrificial animals. Then the sacrificial animal is cooked in bamboo and then served and eaten together. Next, listen to the tide customs and the tide commander in his *sajok* which are called moral messages from our ancestors.

After carrying out the rituals and purifying the symbols on Mount Pasang, the *Maccera Manurung* procession continues by descending the mountain and immediately celebrating the joy in the rice fields together accompanied by musical instruments. The traditional procession at Buttu Pasang is the beginning of the *Maccera Manurung* event.

⁴ Macca, Project. 18 Januari 2020. *Melihat dari Dekat Ritual Pesta Adat Desa Pasang. Nifak Tilas Leluhur Orang Pasang* [Video]. Diambil dari <https://youtu.be/jW4sr7bAXtc?si=BqBbbdiaNJdVo3Lf>

After the procession is carried out, it continues with the community celebrating the joy by playing on giant swings and ringing mortars or what is called mappa dendang. The maccera manurung event closed the next day by listening to sajok or ancestral messages read by traditional leaders.

Pasang Village is one of the villages that still maintains the *Maccera Manurung* tradition. Apart from Pasang, there are several villages that usually carry out this tradition, Kalupini Village, Limbungan Village, and Matakali Village. The distance from Enrekang City to Pasang Village is around 10 kilometers. The majority of people there are farmers. Pasang village is also known as a village that produces durian, rambutan and langsung. This maccera manurung event is held once a year.

Based on comprehensive data from several research sources regarding the growth of *Maccera Manurung* in Pasang Village, Maiwa District, Enrekang, it can be concluded that the growth of maccera manurung is influenced by aspects of faith. This can be seen from the ancient people who continue to practice the maccera manurung tradition every year, but their main belief is only in worshipping Allah SWT.

The results of language and culture into religious values in Pasang Village, Maiwa District, Enrekang

Research on the *Maccera Manurung* tradition in Pasang Village, Maiwa District, Enrekang, reveals how harmoniously local traditions and Islamic beliefs can coexist, resulting in social practices that support religious beliefs. The following is a summary of how religious beliefs, especially those related to Islam, were incorporated into local language and customs through the *Maccera Manurung* tradition:

1. Respect for native beliefs and integration with Islam: The Pasang community has demonstrated its ability to adapt and integrate native beliefs and Islamic teachings. They admit that only Allah SWT is truly the only substance that has the right to be worshiped, thus reflecting the principles of belief in Islam. This illustrates that even though people still carry out and carry out this tradition, they still obey Allah SWT.

2. Islamic Education in Traditional Activities: In the *Maccera Manurung* tradition there are practices that are in line with Islamic teachings, such as the ethics of slaughtering animals and offering the harvest as a form of gratitude to Allah SWT for His creation. It outlines appropriate behavior for daily life and natural resources in accordance with Islamic teachings of gratitude and prosperity.
3. Morality and Honesty: The moral lessons imparted through Sajok and other practices in this tradition teach the Islamic teachings of honesty, loyalty and justice. People are encouraged to strengthen their commitment and apply these values in their daily lives, which are in line with Islamic moral teachings.
4. Solidarity and Community: The *Maccera Manurung* tradition emphasizes the importance of togetherness and unity among fighters, both those living in Pasang Village and those from outside. After slaughtering the sacrificial animal, subsequent activities such as cooking together and eating together reflect Islamic principles, namely ukhuwah (brotherhood) and cooperation for the benefit of the group.
5. Traditional Education and Practices: These traditions also function as a means of moral and religious education for the general public, especially the younger generation. Through the *Maccera Manurung* tradition, religious and secular teachings are conveyed secretly, ensuring compliance with Islamic law while upholding local customs.
6. Gratitude and Respect for Ancestors: Although the main principle is to worship Allah SWT, this tradition also emphasizes how important it is to respect Ancestors and lift their spirits. This is in line with Islamic teachings about the importance of respecting ancestors and origins, as well as admitting mistakes made by previous generations.

In Pasang Village, the *Maccera Manurung* tradition has succeeded in harmonizing religious teachings with local culture, creating a unique community identity, and fostering mutual respect while still upholding Islamic teachings. This explains how religion and tradition can be very helpful in building a safe, peaceful and peaceful society.

The results of local language and culture and Islamic values in this case are:

From the description and analysis of the *Maccera Manurung* tradition in Pasang Village, it can be seen how local culture and Islamic values combine and influence various aspects of life, including theology, sociology, anthropology, psychology and phenomenology. The following is a synthesis of the integration of the five aspects mentioned:

1. Theology

The integration of the *Maccera Manurung* tradition with Islamic values shows a unique theological adaptation. Humans understand that only Allah SWT has the right to be worshiped and has the qualities of purity, honesty and fortitude. Traditions that were originally considered ancient spiritual practices have been integrated with Islamic concepts, such as gratitude for Allah's blessings, adherence to Islamic law, and an emphasis on monotheism. This shows how Islamic theology has been adapted to the local cultural context without reducing the essence of religious teachings.

2. Sociology

Sociologically, the *Maccera Manurung* tradition functions as a means of unifying society, creating strong social ties between residents, and strengthening communal identity. This practice also supports social structures by affirming certain roles in society, such as traditional leaders and farmers. Integration with Islam strengthens social values such as mutual cooperation, brotherhood and justice, all of which are important aspects of Islamic teachings.

3. Anthropology

In anthropological studies, this tradition reveals how the people of Pasang Village navigate and maintain their cultural identity amidst the influence of dominant religion. The adjustment and adoption of Islamic values in traditional practices such as *Maccera Manurung* shows the dynamics of cultural adaptation. This reflects how religious symbols, rites and practices can be reinterpreted to meet new theological understandings without losing deep cultural values.

4. Psychological

Psychologically, the *Maccera Manurung* tradition and its integration with Islam play a role in forming individual and communal identity. This practice provides a sense of historical continuity, cultural pride, and spiritual security. Engagement in these rituals can be a source of psychological well-being, strengthen beliefs and values, and provide a sense of belonging and purpose in the broader community.

5. Phenomenology

From a phenomenological perspective, individual and collective experiences in *Maccera Manurung* provide insight into the way the people of Pasang Village understand and experience the world. The integration of Islamic values in this tradition shows how spiritual beliefs and religious practices influence perceptions of reality. This creates a unique phenomenon where traditional beliefs and practices are revived through an Islamic lens, thereby enriching people's spiritual and cultural experiences.

CONCLUSION

The *Maccera Manurung* tradition in Pasang Village, Maiwa, Enrekang, shows the integration of pre-Islamic religious practices with Islamic teachings. Even though Islam has been widely accepted by the local community, the traditional practice of *Maccera* is still maintained as a form of respect for ancestors and maintaining cultural identity. The distinctive use of language and symbolism in this tradition plays an important role in conveying religious, spiritual and philosophical values to current and future generations. Apart from that, the *Maccera Manurung* tradition also strengthens social values such as friendship, respect and loyalty. In the context of Islamic education, this research provides important insights into how local culture and Islamic religious teachings can support and enrich each other, creating harmony between old traditions and new teachings.

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